# WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

VOL. I.] EDITED BY THOMAS HASTINGS.—PRINTED BY MERRELL & HASTINGS—OFFICE NO. 40 GENESEE-STREET, UTICA, N. Y. TUESDAY, MAY, 25, 1824. [NO. 11.


## EXTEMPORANEOUS PREACHING.

(*Concluded from p. 37.*)

There is obviously a disadvantage in so dividing an argumentative piece, as to bring different parts of the discussion before the reader at different times: but, as the article now before us was found too long for a single insertion, there was no other alternative. The principal heads, it will be recollected, are—

1st. *The advantages of extemporaneous preaching, and—*

2d. *The requisites for success in this species of discussion.*

Under the first head we have already presented our readers with the first six particulars; and shall now proceed with the—

7th. "The prevalence of the extemporaneous mode of discussion among ministers, would pave the way for the more general introduction of Expository Preaching. By expository preaching, I mean, expounding and applying the word of God in its connexion, as contradistinguished from preaching from insulated texts of scripture. This is a change which is ardently to be desired by every friend to the best interests of christianity; and, sooner or later, it *must* come. So rapid has, within the last few years, been the march of the science of legitimate interpretation, and so happy are the practical illustrations of the importance of this science, which have issued from some of our 'schools of the prophets' and from other sources, that I cannot but indulge the hope that the period is not far distant when the practice of explaining the sacred oracles in course, will form a regular part of the services of the Sabbath in every congregation, and thus, in some degree, take the place of the motto preaching and system building, which are now unfortunately, too prevalent. And here it may be remarked, that from the experience of the few who have already introduced the practice of connected exposition of the scriptures, it is uniformly found that no kind of preaching is more interesting or more instructive to the hearers; and as there is none that regularly requires so much previous study on the part of the preacher, so there is none that will so surely make him emphatically 'mighty in the scriptures,'—'mighty' in the knowledge of the facts they record, the doctrines they disclose, and the duties they inculcate.

"Further; This practice is sanctioned in the word of God. It is in conformity with the example of those who anciently ministered in sacred things:—"The Levites caused the people to understand the law: So they read in the book in the law of God distinctly, and gave the sense and caused them to understand the reading."* A part of this duty probably consisted in rendering the original Hebrew into the Aramæan dialect, as Jahn supposes; and a part no doubt, in the illustration of intricate, and the application of prophetic passages. Our Saviour also was wont to explain the sacred oracles to the assemblies he addressed: "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."† Surely then, if the more general prevalence of extemporaneous discussion would materially facilitate the progress of expository preaching, it is an important consideration in its favour."

In the last place under this head, the writer considers that "the circumstances of the age in which we live, render it particularly important that ministers should be thoroughly versed in extemporaneous speaking:" but, as this topic was glanced at, in our introductory remarks, we shall now proceed with the 2d general head:—

*The requisites for success, &c.*

1. "Habitual *correctness* and *perspicuity* of language in our ordinary conversation and written composition.

2. "A *ready* memory.

3. "The habit of thinking *consecutively* at all times.

4. "Perfect *self-possession* under all circumstances. No man does justice to himself in any effort he may make, unless he feels entirely at his ease. A morbid fear lest he should say something improper or inexpedient—something that may not prove exactly true in all its bearings—something not correct in point of grammar or taste—or something which may expose him to ridicule, prevents many a man of real talent from fairly putting forth his strength in his earlier efforts. And this indeed he never will do, until he acquires an abiding impression that he can at all times, be so entirely self-possessed as not to expose himself to any of the evils he before feared. This self-possession any one can acquire by practice, and in no other way.

5. "A thorough and *familiar* acquaintance with the subject. He will then love to discuss it, and to impart his views to others. 'True eloquence,' says Milton, 'I find to be none but the serious and hearty love of truth; and that, whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others,—when such a man would speak, his words, like so many nimble and airy servitors, trip about him at command, and in well ordered files, as he would wish, aptly fall into their own places.'

"Possessed of the few every-day qualities I have now briefly enumerated, and of ordinary talents,—and labouring under no impediment; any person may become an acceptable extemporaneous preacher. If to these requisites, are added a clear and well furnished head with a warm and renovated heart, the success will of course be greatly increased, and sometimes almost incredible. There will then be real eloquence, which may be justly defined to be *the power of speaking extempore with effect.*

"The lamentations we so often hear about the trials, the perplexities, the insuperable difficulties, &c. &c., of extemporaneous speaking, is all a bug-bear—the offspring of a fastidious sensibility, or of a diseased imagination.

"In evidence of the correctness of the sentiments here advanced, and for the encouragement of such as may feel disposed to try their own strength, I appeal to the experience of those who have devoted themselves to the legal profession. They will say with one accord that although now usually compelled to struggle with many difficulties which might have been entirely removed by a proper discipline in the previous stages of their education,—there is, after all, no obstacle in the case which cannot be entirely overcome by patient perseverance. They will uniformly say that *any* man of ordinary talents, who habitually uses correct and perspicuous language, thinks consecutively, and feels at home in his employment, *can* become a respectable extemporaneous speaker. In exact accordance with this, is the experience of those who are accustomed to address legislative and popular assemblies. And to this cheering testimony, I am persuaded, most preachers would cordially yield their assent, was the experience of those who occupy the pulpit, only as extensive as that of speakers at the bar and in the senate.

"Having offered my views both of the importance and of the practicability of the more general introduction of extemporaneous discussion into the pulpit, I must be permitted, in closing this paper, to say that I feel convinced that far more attention is due to the subject than is now devoted to it in our Academies and our Colleges—in our Theological Seminaries and our Law Schools. If, in the two former, it were in connexion with regular and frequent exercises in composition, made a grand and a leading object; and then if in the two latter, subsequent to this incipient discipline, it were vigorously followed up,—if students were constantly exercised, until they become thoroughly drilled in the business, or at least so much so, as to feel entirely at home when called upon to express their sentiments at length on any subject which they have previously investigated; what happy—what mighty results would soon follow. The face of things would be entirely changed; and young men would enter upon their professions under very different auspices and with very different prospects from those they now enjoy.

MELANCTHON.

*Neh. viii. 7, 8. †Luke xxiv. 27.

## EARLY INSTRUCTION OF CHILDREN.

That very young children are incapable of receiving religious instruction, is a supposition more often resorted to, as an excuse for neglect, we believe, than founded on any knowledge derived from experience. The fact is established by many examples, that most children, from three to five years of age, are capable of receiving many truths that are important to their eternal welfare. The Guardian contains an example directly in point.

"The Reverend pastor of one of the New-England villages, had laboured successfully in the vineyard of his master, till his head was silvered, and his tottering limbs could scarcely sustain him. He entered the grave-yard just as the sun was sinking in the west. The man of God was softly pressing beneath his feet the sods which covered many of his beloved parishioners, when he arrived at the spot where lay his companion, and three beautiful daughters. As he bent over their graves, he was startled by hearing at a little distance, the sobs of a child. He turned and beheld a lovely little boy who was kneeling and weeping over the recent grave of his father. The good man, excited by compassion, approached and sat down beside the grave, and pressed the weeping orphan to his bosom. "O sir," said the child, "they have put my father in this hole; he told me, *O I do remember it*, he told me I should never have a father any more, and stroked my hair with his sick hand, and told me when he was buried in the ground, that I must be a good boy and love God." The good Pastor, unable to suppress his feelings, had already wet the silken hair of the orphan with his tears. Having composed himself, his first object was to gain the confidence of the child, and then to direct him to One who had promised to be his father, and would never forsake him. He explained to him how that death was a long sleep, and that it was the consequence of sin, but that the voice of God would one day awake even the dead. He enforced upon his mind the natural depravity of the heart, the awful disparity between us and God. He next endeavoured to set before him 'the chief end of man,' as revealed in the gospel, and concluded by wishing he might be not only a good boy, and live so as to meet his good father in heaven, but that he would spend his life in doing good to others. Then taking this lamb of his flock by the hand, he knelt with him on the grave, and commended him to the Great Shepherd of Israel. It was now dark except what light the stars afforded. As he left the graveyard he directed the attention of the little orphan to the starry firmament as the handy work of that God whose presence is every where, who beholds all things at one view, and who knows the thoughts and intents of the heart. He led him to his place of residence, calmed his agitated mind, and determined to adopt him as his child. But God's ways were different. The good old man was soon after removed by death, into the world of spirits, and the little boy was the second time left an orphan, and cast upon the wide world. But God took care of him through the various changes and trials he was made to endure. At the age of sixteen the Holy Spirit visited him; he thought of the good clergyman, his advice, his prayers, his wishes, and was led to dedicate himself to God. The hand of charity sought him out, and supported him in a public education. This orphan may hereafter be known in some heathen land, where he has determined to spend his days."

## A SPIRITUAL MIND.

There are various CHARACTERISTICS of a spiritual mind.

SELF-LOATHING is a characteristic of such a mind. The axe is laid to the root of a vainglorious spirit.

It maintains, too, A WALK AND CONVERSE WITH GOD. *Enoch walked with God.*—There is a transaction between God and the spiritual mind: if the man feels dead and heartless, that is matter of complaint to God. He looks to God for wisdom for the day—for the hour—for the business in hand.

A spiritual mind REFERS ITS AFFAIRS TO GOD! "Let God's will be obeyed by me in this affair. His way may differ from that which I should choose: but let it be so!—*Surely, I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child.*"

A spiritual mind has something of the nature of the SENSITIVE-PLANT. "I shall smart if I touch this or that." There is a holy shrinking away from evil.

A spiritual mind enjoys, at times, the INFLUX OF A HOLY JOY AND SATISFACTION, which surprises even itself. When bereaved of creature comforts, it can find such a repose in Christ and his promises, that the man can say "Well! it is enough: let God take from me what else he pleases."

A spiritual mind is a MORTIFIED mind.—Simon Stylites will willingly mortify himself on his pillar, if he can bring people around him to pray to him, to pray for them. But the spiritual mind must mortify itself in whatever would retard its ascent toward heaven: it must rise on the wings of faith, and hope, and love.

A spiritual mind is an INGENUOUS mind.—There is a sort of hypocrisy in us all. We are not quite stripped of all disguise. One man wraps round him a covering of one kind, and another of another. They, who think they do not this, yet do it though they know it not.

Yet this spiritual mind is a SUBLIME mind. It has a vast and extended view. It has seen the glory and beauty of Christ, and cannot therefore admire the *goodly buildings* of the temple: as Christ, says Fenelon, had seen his Father's House, and could not therefore be taken with the glory of the earthly structure!

I would urge young persons, when they are staggered by the conversation of people of the world, to dwell on the characteristics of a spiritual mind. "If you cannot answer their arguments, yet mark their spirit: and mark what a contrary spirit that is, which you are called to cultivate."—*Cecil.*

## PRAYER MEETINGS.

Doct. Lee, in his Revival Sermons, p. 175, has the following observations respecting the duty of attending prayer-meetings.

"A striking instance of providential instruction relating to this duty, I record, for the encouragement of praying Christians. In a parish in Connecticut, that shared richly in the revival, 1821, there had been, during the six previous years of great general stupidity, a weekly prayer meeting constantly attended by a part of the church—and wholly disregarded by the rest. In the progress of the revival, every one of the families of those praying members, was remarkably distinguished by special divine influences; and many of their children hopefully renewed—while all the other families of the church were as remarkably passed by." This account, the writer had from the Pastor of that church."

## SABBATH SCHOOLS.

The following hints on the subject of Sabbath Schools, are extracted from an article in the Portland Mirror.

"The school should *preserve the solemnity* which pertains to the Sabbath, and to the word and worship of God. The idea of a *school*, and its various operations, is apt to produce a contrary impression on the volatile feelings of children. An effort will be required to counteract this influence. We would not recommend a sanctimonious demeanor, nor attempts to *constrain* children to be solemn. Let teachers themselves realize on whose day they meet the young immortals, to instil into their minds the word of Jehovah, with the tremendous responsibilities of their office; and their imitative pupils will feel the benign influence, and be restrained from frivolous behaviour, if not durably impressed with the realities of eternity."

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"It is the knowledge of *pure bible truth*, that is to make our children as seed for the Lord, and prepare them to act the part assigned them in advancing the latter day glory of Zion. Helps may be used in conveying the truths of the bible to the mind, and imprinting them on the memory. But the single object should be to give children aid in coming to that pure fountain."

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"*It is better to do a little well, than a great deal badly.* A long lesson is hurried over, and committed just at the hour of reciting, so that the recitation will pass. Immediately the attention is required to the succeeding lesson, and the first being but half committed, is forgotten. A child should undertake no more than he can thoroughly commit. He should be able for a day or two to repeat without book, and often revolve it in his mind, and repeat it to his friends. Then he will understand an explanation. He has made himself master of his lesson, and it will never depart from him."

## MONTHLY CONCERT.

While attending the exercises of the Monthly Concert of Prayer, we have often felt the want of some definite and appropriate method of conducting them; and have as often wondered that christians, assembled together to supplicate the divine blessing in relation to an important and specific class of objects, could have been so unmindful of the necessity of conducting the exercises with strict reference to the occasion. The following method proposed in the last Missionary Herald, must commend itself to the feelings of every sincere friend of Missions.

"The leading feature of the method which we would recommend is, that the most important intelligence relating to the progress of the Redeemer's kingdom should be carefully selected, and communicated during the intervals of prayer, accompanied with only brief and appropriate remarks. This method is the most likely to excite the attention of those who delight to hear of the triumphs of the Gospel; so as to induce them to remember the season, when many thousands in Christian lands, and at those little spots among the heathen nations, which are as lights shining in dark places, assemble to pray for the peace of Jerusalem. This will most successfully induce them to turn aside from other employments, and spend an hour in aiding the supplications of their brethren. This, too, will give fervency to their petitions, and afford themes of thanksgiving and praise."

It may not be improper to add, that, the method here proposed, has long been pursued at Boston and other places, with much success; and probably it is the want of such a method that has had, in some districts of country, an extensive influence in preventing a more general attendance at the Concert.

## AN OVERRULING PROVIDENCE.

The Rev. *John Rogers*, and several of his hearers, were once summoned to appear before Sir Rich'd Craddock, a justice of the peace, for worshipping God according to the dictates of their conscience. While they were waiting in the great hall, expecting to be called upon, a LITTLE GIRL, six or seven years of age, who was Sir Richard's grand-daughter, happened to come into the hall: she looked at Mr. Rogers and was much taken with his venerable appearance. Being naturally fond of children, he took her upon his knee, caressed her, and gave her some sweetmeats. The child being a particular favourite of her grandfather, had acquired so great an ascendency over him, that he could deny her nothing, and possessing too violent a spirit to bear contradiction, she was indulged in every thing she wanted. At one time, when she had been contradicted she ran a penknife into her arm, to the great danger of her life. This ungovernable spirit was in the present instance over-ruled for good. While she was sitting on Mr. Rogers' knee eating the sweetmeats, she looked earnestly at him, and asked, 'what are you here for sir?' He answered, 'I believe your grandfather is going to send me and my friends to gaol.'—Upon this she ran up to the chamber where Sir Richard was, and knocking with her head and heels till she got in, she said to him, 'What are you going to do with my good old gentleman in the hall?' 'That's nothing to you,' said he, 'get about your business.'—'But I won't,' says she: 'he tells me that you are going to send him and his friends to gaol, and if you do send them, I'll drown myself in the pond as soon as they are gone: I will indeed.' When he saw the child thus peremptory, it shook his resolution, and induced him to abandon his malicious design.—Taking the mittimus in his hand, he went down into the hall, and thus addressed these good men: 'I had here made out your mittimus to send you all to gaol, as you deserve; but at my grand child's request I drop the prosecution and set you at liberty.' They all bowed, and thanked his worship. But Mr. Rogers, going to the child, laid his hand upon her head, and lifting up his eyes to heaven, said—'God bless you, my dear child! May the blessing of that God whose cause you have now pleaded, though you know him not, be upon you in life, at death, and to all eternity!' The prayer of the good old man was heard, and many years after, was graciously answered in her conversion to God.

## OLD SELECTIONS.

### SPIRITUAL JOY AND SORROW.

As there is a sad mirth, so there is a joyful mourning. Look at the voluptuary.—Though laughter may appear in his face, yet sadness ever centres in his heart. His carnal delights are not only vain, but vexing. While the banquet lasts the sensualist sings; but when the reckoning comes, his spirit sinks, and his shining sun instantly sets in a watery cloud. *Even in laughter the heart is sorrowful, and the end of that mirth is heaviness.* But, behold the penitent.—As his tears are the joy of angels, so they are the joy of his heart, the solace of his soul. The salter his tears, the sweeter his comforts. The deeper his sighs the fuller his joy. The beams of consolation always shine into his house of mourning. See the Saviour of sinners—Behold with what ease and indulgence he receives the penitent woman. Scarcely had she begun to weep, scarcely had she touched the feet of Jesus Christ with a little ointment, but he crowned her repentance, became her apologist, pardoned, during one moment of repentance, the excesses of a whole life. Therefore I may truly say, that, to mourn for sin is to weep for joy. The pure and pleasant streams of consolation, which are the worldlings wonder, always come from a weeping spring. Why then is the mouth of wickedness opened against the way of holiness? As if grace were the tomb of joy, and impiety the parent of happiness.

### THE PRESUMPTION OF INFIDELITY.

Either religion must tell us nothing about God, or what it tells us must be beyond our capacities; and, in discovering even the borders of this immense ocean, it must needs exhibit a vast extent in which our feeble eyes are lost. But what surprises me, what stumbles me, what frightens me, is to see a diminutive creature, a contemptible man, a little ray of light, glimmering through a few feeble organs, controvert a point with the Supreme Being, oppose that Intelligence which sitteth at the helm of the world, question what he affirms, dispute what he determines, appeal from his decision, and, even when God hath given evidence, reject all doctrines that are beyond his capacity. Enter into thy nothingness, mortal creature. What madness animates thee? How darest thou pretend, thou, who art but a point, thou whose essence is but an atom, to measure thyself with the Great Supreme, with him whom *heaven, the heaven of heavens cannot contain?*

### EVIL COMPANY.

How deplorable are the effects of bad company. Can I associate with heretics, and be accounted orthodox? Or with drunkards, and be accounted sober and temperate? Or with the profane and the impure, and be accounted pious and holy? No. Spectators will argue from practices to principles, and think, of necessity, that I am such a one as my companions. How can modesty be learned from impudence; or temperance from debauchery; or reverence for an oath, from a profane and customary swearer! This were to bring *light from darkness*, or *to gather grapes from thorns, or figs from thistles.* But the most miserable effect of bad company is the loss of the soul. This loss is so great, that the *gain of the whole world* cannot compensate for it; much less can the frothy delights of a filthy conversation, and the surfeits and excesses of sensual pleasure. What tragical outcries do we hear towards the close of life! What bitter complaints of misspending time and neglecting opportunities!—Bad company is the general plea of malefactors, the dying speech at an execution, and the last warning to surviving spectators. It is the anguish and torment of a sick-bed, and the lamentation of an expiring sinner; the forerunner of judgement, and the earnest of damnation.

### EXAMPLE.

He who associates with good company, shall become wise by their example, as well as by their instruction. By a good example they exhibit virtue animated; and thereby set off religion to the life in all its sweetness and attractives; not in the dull letter of rules and precepts, but in the commanding light and heat of action, and in all the efficacious motives of love and obedience.

### DEATH.

I may compare death to the Red Sea.—If I go in an Israelite, my landing shall be in glory, and my joy triumphant. The sea shall overwhelm mine enemies. But if I go in an Egyptian; if I be on this side the covenant; and yet go in hardened among the troops of Pharaoh—Justice shall return in its full strength, and an inundation of judgment shall overflow my soul forever.

### THE USE OF RICHES.

The good that lies in riches, lies altogether in their use. If they are not broken, like *the box of ointment*, and poured out for the refreshment of Jesus Christ in his distressed servants, they lose their worth. Therefore the covetous man may justly write upon his rusting heaps, *these are good for nothing.* St. Chrisostom tells us, *that he is not rich who lays up much, but he only who lays out much;* and that *it is the same thing, not to have, as not to use.* I will, therefore, be the richer, by a charitable laying out; while the worldling shall be the poorer, by his covetous hoarding up.

### CHARITY.

Why, O man! Why needest thou enlarge thy barns? Knowest thou not where to deposit thy plenty? Make the friends of Jesus Christ thy treasury. Let the hands of the widow, and the bowels of the poor be thy store-house. Here it is sure; no thief can steal it; no time can rust it; no change can lose it; and here it is improved. Thou wilt not turn poorer by alms-giving. A temporal gift is thus turned into an eternal reward. Sow thy charity in this ground, and it will bring forth an hundred fold.

## SELECT SENTENCES.

Recollect every evening, all that is worth remembering of the day past.

If you would not fall into sin, sit not by the door of temptation.

For the Christian not to conquer, is to be enslaved: for him to capitulate, is to be guilty of treason.

Man, if he compare himself with all that he can see, is at the zenith of power; but if he compare himself with all he can imagine, he is at the nadir of weakness.

## ANNIVERSARIES.

Several interesting anniversaries have taken place in the city of New-York within a few days past, among which were those of the American Bible Society and the Presbyterian Education Society, both on the 13th instant.

The speakers before the Bible Soc., as reported in the N. Y. Obs., were the Hon. David Daggett, Prest. Day and Rev. Doct. M'Murray.

The following brief extracts may serve to convey some idea of the tone of feeling manifested on the occasion.

Mr. Daggett, after alluding to the grand object of the Society, and noticing the fallacy of the objections raised against it by its early opposers, proceeds to speak of the incomparable excellence of the Bible, when he makes use of the following observations:

"Its *commands*, unlike those of any human government, come to us with a "Thus saith the Lord,"—with a "Verily, verily, I say unto you." They are the dictates of truth, justice, and boundless benevolence, under the guidance of infinite wisdom, and suited to men in every condition. They are designed to reach the heart, and thus to regulate the seat of the affections, and the motives of action. They deal with thoughts, intents, and purposes. Duties are thus enjoined which no human tribunal ever attempted to enforce. Courteousness, kindness, gratitude, temperance in its most enlarged sense; order, discretion, industry, filial and parental affection, forgiveness of injuries, humility, and charity, are all far beyond the reach of Legislative enactment; but in the Bible, they are recommended in the most happy manner, and commanded by infinite authority. How much do the opposite propensities and vices annoy and distress—what pain and anguish do they create—what shipwreck of human happines do they make—the peace of how many millions have they slain!"

In noticing some of the precepts and declarations of scripture, he thus proceeds:

"The solemn declaration that "righteousness exalteth a nation, but sin is a reproach unto any people," should admonish those cities, states, and empires, which disregard truth, equity, and justice, and which delight "in hearing the confused noise of the warrior, and in seeing garments rolled in blood," that a tremendous curse has gone forth, "shall not my soul be avenged on such a nation as this?"

"The patriot should turn away with disgust from the Absaloms, who proclaim in the streets, "Oh that *we* were made judges in the land, that any man who hath any suit or cause might come unto *us*, and *we* would do him justice." It is recorded of the ancient *felon* who made this declaration, that he *stole* the hearts of the men of Israel," and that "when any man came nigh unto him, to do him obeisance, he put forth his hand and took him and kissed him." If this was the *first* kiss to betray, unhappily it was not the last. The patriotism of Nehemiah was of a different stamp. Labouring, with one hand, in building the walls of Jerusalem, and holding in the other, weapons of defence against his enemies, he manifested his perseverance and love of country by deeds and not by words only. Under their influence, he made that heroic and magnanimous speech, "Should such a man as I flee? and who is there that being as I am, would go into the temple to save his life?—I will not go in."

Would that the political men of our time might more frequently be presented before the mirror of inspiration. But, again:

"If any will not work neither shall he eat,"—"the hand of the diligent maketh rich,"—the hand of the diligent shall bear rule,"—"he that gathereth by labour shall increase,"—are proverbs of inestimable worth, and powerfully tend to promote industry, the parent of health and plenty. And how is sloth reproved in the biting sarcasm, "Go to the ant, thou sluggard, consider her ways and be wise, which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in harvest."—How is the man addicted to sloth, by this comparison, sunk below the grovelling insect? In passing by his farm, we should expect to see "his fields all grown over with thorns, and that nettles had covered the face thereof, and the stone walls broken down."

His scripture examples are few, but well chosen.

"The story of Joseph is a theme of universal admiration. It abounds with incidents the most interesting and instructive. What a pathetic expostulation, mixed with parental affection, do we hear from a father, "Joseph is not—Simeon is not—and ye will take Benjamin away."—Where have tender emotions, submission and resignation to affliction, appeared so happily blended as in the simple expressions, "If I am bereaved, I am bereaved?" Observe also a son inquiring of his brethren in the peculiar circumstances of the case, "Is your father, the old man of whom you spake, yet alive?" And again, "I am Joseph, doth my father yet live?"

"Where has there been such an exhibition of tenderness and compassion as in raising from death, and giving to his disconsolate mother, the son of the widow of Nain? Where is there a parallel of the miracle of restoring alive to his weeping sisters the dead Lazareth? And were it not that in these works of benevolence, the Saviour obscures every other object, what ought to be said of the beloved Mary who washed his feet with her tears and wiped them with the hair of her head?

"How severely are the unfeeling churl and the furious bigot reproved, and their hateful characters exposed, in the simple story of the kind Samaritan? Who that reads it, will ever after pass by on the other side?"

The following is his closing paragraph.

"I have made these brief observations on the holy scriptures as they bear on the welfare of man here—as they regard this life only. I am aware that their chief excellency and glory have been by me in these remarks, unnoticed. Are "life and immortality brought to light by the gospel?" Does it contain a proclamation of pardon to the unnumbered millions of the revolted subjects of this Province of the Dominions of of the King of kings? Does it propose the only terms of their restoration to his favour, and of their deliverance from that wrath which shall for ever beat on the guilty soul? Here, then, is its glory.—But of this, it becomes not me to speak.—It becomes those to speak especially, who are the heralds of the salvation of the cross, in the midst of whom I now stand, who join the song of the angels at Bethlehem, and who by their labours, their counsels, and their prayers, are bidding God speed "to the angel flying through the midst of Heaven, having the everlasting gospel to preach unto all that dwell on the earth."

President Day, carried his thoughts back 2000 years, when as our Lord was about to deliver his parting benediction to his disciples, he offered the following memorable prayer.

"Holy Father, keep through thine own name those whom thou hast given me. Sanctify them, through thy truth, *thy word is truth*."

"The object of this petition," he adds, 'was that the disciples might be made *holy*; and the *means* by which they were to be made holy, was the *word of truth*.'

Among his observations in illustration of this remark we select the following.

"He who formed the spirit of man within him, knows perfectly the means which are best adapted to control his affections, and carry conviction to his understanding. He can check the torrent of depravity, which all human efforts are insufficient to withstand. He has not only given us the truth—his own truth, with no mixture of error; but has secured its triumph, by an inviolable *promise*, "For as the rain cometh down from heaven, and returneth not thither, but watereth the earth, so shall my word be, saith the Lord, that goeth forth, out of my mouth: it shall not return unto me void; but it shall accomplish that which I please."

"And, Sir, it is God's *own* truth, the truth of his *word*, and that *alone* which he ordinarily blesses, as the means by which holiness is attained. There are other truths, which are of high importance, in the business and intercourse of life. But they will not produce obedience to the divine commands. Literature may exalt the understanding. It may spread before us the luxuries of fancy. It may cast a brightness over the face of society. But it will never rescue the heart from the dominion of sin."

"What philosophical code of ethics has ever been productive of practical godliness? If you would persuade a man, to enter upon a course of piety and virtue, you must come to him in the name of the God of heaven. You must deliver him a message from the throne of eternal justice. The rules of life which you propose to him, must be clothed with the authority of the infinite Lawgiver. Your lessons of duty, must carry with them the sanctions of eternal retribution.

"Would you cheer the Christian who is languishing in poverty; open to him the volume, in which he can read his title to mansions in the heavens? Would you revive the spirit which affliction has overpowered? spread before it the pages which will cause it to glory in tribulation. Would you sustain the soul which is sinking in death? read the invitations, which direct it to look to the eternal God, as its refuge.

"The same divine word, which pours light and joy into the heart of the humble believer, dispels the darkness which has rested, for ages, on the *nations* of the earth. It was this which burst the gloom, in which, even the Christian world was sunk, before the Protestant reformation.—It is this which, from that day to the present, has been shedding a brighter and brighter light upon the people who have welcomed its beams. It is this which will triumph over every remaining superstition and error; which will break up the systems of idolatrous worship; which will fill the earth with the knowledge and the glory of God."

Dr. M'Murray.—Dr. M'Murray 'would not have opened his lips,' while surrounded by so many able speakers, were it not that the exertions of this noble institution have "rendered it perfectly obvious, that its interests are not likely to suffer through the incompetency of its defenders."

"It has pursued," he adds, "its glorious way thus far, so as to surpass the warmest anticipations of its most sanguine friends, and to render perfectly inefficient, the attacks of its opponents."

"But, sir, there is something in the cause and occasion of our assembling to-day, there is much in the intelligence we have heard from your Report which is calculated to call forth the liveliest feelings of the heart, to awaken sentiments of the most fervent gratitude, and to make even the tongue of the stammerer to speak plainly. When we look back, and retrace the events which have transpired within a few years past, when we reflect how much has been done to extend the blessings of Divine Revelation all over the world, and when we direct our eyes forward and pursue the prospects which these events open to our view, of the speedy extension of the knowledge of God through the whole earth; we are ready to adopt the language of the Divine Author of that Sacred book, when amidst the shouts and hosannas of the thousands of Israel, he exclaimed, "If these should hold their peace, the very stones would speak."

"Certain I am, that every one whose bosom is affected with true philanthropy, every one who desires the melioration of the temporal condition of man, every one who compassionates his ignorance and degradation, when destitute of this light of heaven, and who views him as a creature bound to an immortal destiny; must rejoice in what is doing in this age of christian benevolence and enterprise, to elevate the species to its primitive rank, and to direct the hopes and energies of the soul from earth to heaven.

"Ah sir! could we present to the view of this assembly to-day, the interior of one of the innumerable dwellings in which is exhibited to the eye of the observer every form of human wretchedness, where guilt and homelessness had once added their gall to the wormwood of poverty and sorrow; but which have been cheered and blessed with that word of eternal life which puts imperishable wealth into the possession of the poor, which diffuses joy and gladness into the afflicted heart, and pours down the light and the glory of heaven on the darkness and corruption of the tomb! Could we witness the change produced; could we see the content and gratitude of the heart, giving animation and serenity to the pallid features; and could we hear the thanksgivings and praises to a God of providence poured plentifully forth to sweeten and to bless the scanty crust of bread and cup of water! Could we present to the view of this assembly one of the many victims of vice and of ignorance and of profligacy, once lost to relatives, lost to society, lost to God, and to heaven; who have, by its renovating power, been reclaimed, and raised to respectability and usefulness!—could we present to view one of the innumerable instances which have occurred, in which the child of affliction has been taught to rejoice in tribulation, and the victim of disease to resign up his spirit in hope of future glory;—no other argument would be necessary to bring with irresistible force to the conviction of all, the importance of the object contemplated by this institution."

[Abstract of the Report of the Presbyterian Education Society, together with Proceedings, to appear in our next.]

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The 8th Anniversary of the N. York Sunday School Union Society, was celebrated on the 11th inst. About 3,600 scholars with their teachers, superintendents, &c. assembled in the park, and proceeded thence to the Circus, which was gratuitiously opened for the occasion. The Society afterwards met in the evening, at the Baptist Church in Nassau street; and the exercises are mentioned as having been interesting and appropriate.

On the day following, the 7th anniversary of the U. F. Missionary Society was celebrated in the City Hotel. We have only room to mention that *Saccharissa*, the celebrated Indian Chief, and *Guy Chew*, a pupil of the Cornwall School, were both present, and addressed the meeting. Both are also of the Tuscarora tribe.

The fifth Anniversary of the Jew's Society, and the second Anniversary of the United Domestic Missionary Society, were both celebrated on Friday the 14th inst.

*Further particulars in our next.*

## MISSIONARIES AT SEA.

The following beautiful extracts are taken from the Journal of one of the ladies of the Mission family that left this country for the Sandwich Islands, in Nov. 1822. The Journal is from the (Northampton) Oracle—and the writer, we presume, is Mrs. Richards, whose parents reside in N.

"Nov. 19. A day long to be remembered—took up my residence in this floating barque, and for the first time in my life, slept sweetly a prisoner on the mighty deep.

"20th. All the family cheerful and happy; necessary precautions were used against the rolling of the ship, as she ventured out into the open sea, by securing trunks and moveables.

"21st. As soon as I raised my head from my pillow this morning, I was seized with nausea, extreme giddiness, headache and other symptoms of sea-sickness, and became quite debilitated. A few hours before, cheerfulness and hope beamed from every eye—now languor and disease sat on every countenance, and "melancholy" seemed to have "marked us for his own."

"23d—Was to us all a gloomy day. A heavy gale commenced early in the morning, blowing from the S. W. The sea ran high during the day, presenting a scene awful and grand beyond description. I stood, sometimes holding on by the rigging, at other times lashed to the hen-coop in the middle of the quarter deck, awaiting the issue of this, to *me*, novel and terrific scene. I did not apprehend any immediate danger until after eyeing the captain some time, when I thought I discovered in his countenance, visible indications of anxiety and alarm.—Judge of my feelings then, when he declared that he had been a number of voyages round the cape, but had never seen a "worse sea." O, my friends, in the hour of danger, when the elements conspire against us, and death seems approaching in its most terrific form, how sweet to repose on the arm of an Almighty Saviour—to feel that he who holds the *winds in his fist*, *and the waters in the hollow of his hand*, is our God, our father and friend. Blessed be his ever glorious name, I did feel a serenity of soul, a calm, assured hope, which I would not have exchanged for worlds. I could not forbear repeating those beautiful lines of Watts, *Come we that love the Lord*, &c. Had all our family been well at this time I should not have called it a gloomy scene; but you cannot conceive how the incessant motion of the ship, producing constant nausea, depresses the spirits. Much more patience and christian fortitude is requisite than I had imagined.

"The night, to which we had been looking forward with many fearful forebodings, at length approached. The winds were not hushed to rest, and the angry billows, threatening destruction, broke with redoubled violence over the deck. We were forced to retire at an early hour. The close and confined air of the cabin was almost insupportable. Sleep, "tired nature's sweet restorer," did not light upon our eye-lids till nearly dawn. The violent rocking of the ship, which almost threw us from our births at every breaking wave; the rattling of the ropes; the loud vociferations of the sailors, all conspired to banish agreeable dreams and refreshing slumbers from our pillows.—The morning came—still the elements raged and our situation was quite as uncomfortable as the night previous; the water often rushed down the companion way with irresistible violence. By clinging to the sides of the room, and grasping things in our way, we made out to ascend the companion way.—But O, how awful did the first view appear! The sea rose in mountains on either side, and foamed and raged with relentless fury. Never did Jehovah appear decked in such awful majesty and power. I saw his footsteps in the deep: I heard his voice in the tempest and in the gale;—and I trembled and adored. This was our first Sabbath at Sea. Religious service was omitted; yet I trust the Sabbath was sanctified in the hearts of many on board. It was pleasant to reflect that while we were tossing on the boisterous deep, prayers were ascending for us in the temples of the Most High.

"Before the sea had subsided into a calm, we experienced another gale, but less severe than the former. In the latter, we were able to make some little head way: in the former, we were obliged to lie to;—leaving ourselves wholly at the mercy of the infuriated elements."

"25th—As this is the evening of the monthly concert, I shall write no more at this time. O how many fervent prayers will this evening ascend for this little band, separated from the christian world, and braving the dangers of the deep. Methinks I see assembled in the much loved sanctuary, my Rev. pastor and many of his flock, with hearts glowing with christian feeling, pouring out their fervent prayer that *Christ may have the heathen for his inheritance and the uttermost parts of the earth for his possession*. And they do not forget her, who though she be *absent in the flesh, is with them in the spirit, joying and beholding their order, and the stedfastness of their faith in Christ*."

"Dec.—The captain has just spoken a ship. She proves to be the Winslow, capt. C. of Nantucket. We had indulged the hope that she was bound to some American port; in which, however, we were disappointed."

"The Winslow is a small whale ship, 230 tons, well manned, and exhibiting a fine appearance. Sometimes all her white sails are expanded to the breeze, and she floats over the surface of the deep, with indescribable majesty and beauty. Now she is at our stern, borne before a gentle breeze.—Now at the lee-ward she displays her varied forms of beauty, attracting the gaze of our admiring passengers by the transparency of her sails, and the buoyancy with which she leaps over the mountain waves, and sinks again into the valleys below.

"Dec. 8th. The missionary brethren have received a polite invitation from capt. C. to go on board his ship and preach to the crew. A boat was sent out to convey them to the ship, which was lying at a little distance from us. They returned about the middle of the afternoon, highly delighted with their morning's excursion. The crew were all present; even the man stationed on the main top mast, was called down to listen to the words of eternal life. The most profound attention was given, and we have reason to hope, some favourable impressions were made on the minds of the sailors. *A missionary excursion on the ocean, is something new, I imagine, in the annals of missions.*

"We feel that we have abundant cause for gratitude that our ship's crew are so orderly, and that the Capt. and Mates are disposed to favour all our plans for the religious improvement of the Seamen. Not a profane word has been heard since we came on board, and the most serious and devout attention is observed in time of public worship. Could my dear parents witness our little circle, assembled sometimes in the cabin, and sometimes on deck, to implore the blessing of our heavenly Father—could they listen to our songs of praise—see the solemn, yet animated countenances—and behold that class of men who are generally considered the offscouring of society, listening with profound reverence to the words of eternal truth; they would exclaim, as I have often done, *How dreadful is this place! Surely, this is none other than the house of God, and the gate of heaven.*"

"Our accommodations are far superior to what the other missionary family enjoyed, and far better than our deserts. The little dainties our kind friends put up for us were very acceptable in sea sickness."

"Dec. 15th. It being the Sabbath, public worship was held on deck at four o'clock in the afternoon. We calculated that our friends in New-England were assembled at the same time—as there is now about two hours difference. A *Bible class* has this day been formed among the sailors which embraces nearly all their number.—This will give the brethren an opportunity to converse with them individually, which could not otherwise be done without much difficulty. Conferences have been established two evenings in a week, one of them more particularly for prayer, and for conversation relative to the great object to which we have devoted our lives.

"Dec. 18th. The surface of the ocean exhibits a most beautiful appearance. On its glossy bosom the sun, beams play, reflecting all the colours of the rainbow. Our evenings are enchanting. Indeed, there are a thousand of beauties to be seen upon the ocean, but they all mock the power of description—the rising and setting sun—the moon and stars—the beautiful and variegated clouds—the ocean in all its forms of grandeur excites in my bosom sensations altogether indescribable. I often stand on deck with my dear ———, to watch the slowly retiring sun as he emits his last ray upon the water;—then mark the progress of the queen of night as she rises in cloudless majesty above the horizon, scattering her silver light over the dark expanse beneath. Such scenes are more enchanting than you can imagine. A holy awe seems to pervade every feeling of my soul, and I forget for a moment that all these beauties shine for rebel man—that all this profusion of beneficence is lavished on the *evil and unthankful. Lord what is man that thou art mindful of him.*

"Dec. 20th. To-day we crossed the tropic. The weather grows so cool that I should think we were verging towards the *frigid* instead of the *torrid zone*. Our family are becoming quite systematic in the disposal of their time; they rise at six and engage immediately in the duties of the morning; breakfast at half past seven, read devotional books, and exercise until nine; the bell in the cabin is then rung to call the family together, and we are all busily engaged in reading, writing, or sewing, until twelve. The afternoon, from two to five, is spent in the same manner. This afternoon, a few of us went out in a whale boat to view the ship; we took a circuit round her of about two miles. Mr. S. took a sketch of the ship which he intends to send to his friends."

## Revivals.

*Extract of a letter to the Editor of the Boston Recorder, dated Esperance, N. Y. April 12, 1824.*

"The Lord has done great things for this little village. A church was collected here in May last, at which time 48 were received on examination, 20 of whom were baptized; since that time 36 have been added, making a total 84. The Prayer Meetings were frequent and well attended, and we trust that the Spirit of the Lord is still in the midst of us.

"Since I have been in this place, I have been under the direction of the *United Domestic Missionary Society*, which has assisted this people in maintaining the public means of grace. That Society is doing much good in locating Missionaries in this and various parts of other States. One of the Missionaries under the direction of the Board of Domestic Missions formed by the Albany Presbytery, has been instrumental of doing much good in Hamilton, Union village, 8 miles west of Albany. A Presbyterian church was formed there a few weeks since; ten were examined and received soon after it was formed, and we believe that the Lord has begun a good work in that moral waste.

Yours sincerely, Luke Lyons.

A letter of a more recent date, written by Rev. Mr. L. to the editors of the N. Y. Obs'r. states that twenty more have been added to the church at Esperance, making the whole number received on examination since the church was formed, 102.

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Interesting Religious Attention among the Indians.

*Extract of a letter from an Assistant Missionary at Mayhew, to a friend in the vicinity of Boston, March 18.*

"You will also rejoice when I tell you that at Mayhew some mercy-drops have lately fallen. The week past has been such an one as has never before been witnessed *here*. Four of the hired people are rejoicing, as they hope, in God, and several of the scholars. May it not only continue and increase *here*, but spread over all this nation. But few instances of conversion have before this time occurred; and have not the Christian public thought too much about *preparing* the youth for usefulness among their people—or at least, have they been sufficiently anxious for their *conversion*?—this ought to be the great object. They are indeed a poor, ignorant and wretched people; they do not discover what is for their own good, and are fickle minded—all hope concerning them, is in God. The children here are indeed very interesting; you would love them much could you live with them—they are affectionate in their feelings; and, altho' they require much attention, yet it is pleasant to labour even hard for their good.

"From the Cherokee nation, we hear that there are five or six very hopeful conversions recently, and more than twenty may be called inquirers. Old Indians, who have till now been entirely stupid, are found coming to evening meetings, from the distance of five or six miles, without regarding the weather. Ten have been received to the privileges of the church, all Cherokees, except one. The local schools are all signally blessed. At Hightower, a good work has already begun, and two or three are hopeful subjects of renewing grace. These things encourage those who labour in this (the Choctaw nation,) that God will still appear and build up Zion."

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*Extract of a Letter to the Editor of the Boston Telegraph.*

*New-Bedford, May 4, 1824.*

"*Dear Sir.*—I hasten to inform you of that which is good news to the friends of Zion, particularly such as feel an interest in the salvation of seamen. A ship which has returned to this port from a whaling voyage, has been visited by the grace of God. Four give good evidence of having experienced a saving change, and others have returned to inquire of christians at home, what they shall do to be saved. The interesting seriousness in this ship's company was occasioned by a book borrowed from a Nantucket ship. This book, I understand, was in the hands of the owner, by the instrumentality of some individual in N. York. For a number of months before the ship returned, they had meetings in the cabin on the Sabbath, and twice in the week. One of the officers was a subject of the revival and all treated it with serious attention.

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We are happy in being able to state that a revival of religion has been experienced in the Methodist Church in Waynesburgh, Franklin County, (Pa.) and that about two hundred since its commencement have been added to the church. [*Carlisle Miscellany.*

A letter addressed to a gentlemen in Boston, dated *Pownal, Vt.* April 29, states, that there is a revival of Religion, at the present time in that place.—*Bost. Rec.*

In Mount Pleasant congregation, in addition to the number mentioned last year, twenty-six, subjects of the late revival, have been added to the church. In New Salem and Long Run, since the last Report, forty; and in the congregation in Beavertown, thirty persons have been added to the church.—*Ib*

Rev. Calvin Phileo states, in a letter to the Editor, of the Baptist Register, dated the 7th inst., that the revival in Boonville continues; that 14 have been baptized, and that more are expected soon to go forward. A subscription has been opened for a Baptist meeting-house, and $1600 are already obtained. Mr. P. also states, that there is at the present time, one of the "most powerful" revivals of religion in Leyden, north of Turin, that has ever been witnessed since that "region" was first settled; and that the work is gradually spreading into Turin and other places.—He adds that he had *baptized* 6, *on the 5th. inst.* in Leyden, and that *others* were to receive that ordinance on the following Sabbath.

This is indeed good news: Yet we believe the words "*most powerful*" are becoming relative terms; and from the *numbers above stated*, we are not quite sure but their application should be somewhat limited in the present instance.—Strong terms, however, are the natural offspring of ardent feelings, and these well become the messenger of salvation to guilty man.

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**WESTERN RECORDER.**

UTICA, TUESDAY, MAY 25, 1824.

A correspondent proposed for our discussion, some time since, the following questions—"Whether the moral state of the world will ever be any better?"—and, "What means will be made use of to effect the change?"

With respect to the first of these inquiries, there can now be very little diversity of opinion. The various denominations of Christians, almost without exception, are looking forward to the "latter day glory," as a period when the religion of the Gospel shall universally prevail in its purity: and in many places, the heathen themselves, are expecting a correspondent change in their systems of idolatry—a change, which, though they disagree as to its nature, shall yet every where result in a uniform system of religious worship.

Nor is there, for the most part, any substantial difference of opinion among real Christians, at the present time, respecting the "means that are required" to bring about this grand event.

We have only to look at the various and multiplied operations of the present day, to discover that this is no ordinary period in the world's history. Formerly, the active duties of benevolence were acknowledged too much in the abstract: latterly, principles are thought to be of little worth to the possessor, unless reduced to practice. Formerly, the demands of charity were more frequently known than answered: latterly, the charitable are extensively furnished with the means of distribution. In former times, too, projects of usefulness were oftener devised than executed: but latterly, the devisers of good things are realizing the increasing advantages of extensive co-operation. The business of evangelizing the world has commenced;—and the process is carried on with increasing energy. Individuals are found ready to sacrifice their dearest earthly interests for the cause; and their exertions are aided by the prayers, and the tears, and the charities of the people of God. Such energies as these, cannot have been called forth by that Being who every where works by means, without the existence of an adequate and correspondent object. The Lord has certainly a great work to accomplish; and this, he is evidently bringing about through the instrumentality of human exertions.

It is not for us to predict what events will yet transpire, before the "earth shall be *filled* with the knowledge of the Lord:" but, without the gift of prophecy, it is easy to perceive, that 'many are running to and fro,' and that 'knowledge is *increasing*.' We cannot foretell to what extent the present efforts are to prove successful; nor how much greater efforts will be hereafter required for the full accomplishment of the grand object of our anticipations; but we *can* tell of what our eyes are permitted to behold. We know not a single project in the whole circle of benevolence, that experience has proved to be useless. On the contrary, wherever we turn our eyes among the multiplied stations of the missionaries, at home or abroad, in foreign countries or within our borders, our hearts are gladdened with the cheering tokens of success. Wherever we perceive a single class of individuals made the special objects of fervent prayer; and wherever we see plans of usefulness pursued in the spirit of christian faithfulness, zeal, perseverance and liberality—plans for meliorating the condition of the oppressed, or for intercepting the progress of vice or immorality, ignorance, irreligion, or infidelity, there, we are uniformly permitted to realize, at a sooner or later period, that the pious labour has not been in vain. We see enough to convince us that God's own work is going forward, and, that in due time, he will accomplish all that he has spoken concerning Zion. He will certainly "be inquired of by the house of Israel for these things," and the prayers of his people shall certainly be accompanied by their own faithful and persevering exertions; and these, it is equally certain, that he will condescend to bless. The instruments visibly employed, are indeed human, possessing the defects and imperfections that are incident to humanity; yet the work is the Lord's: and if the gospel treasures are committed to earthen vessels, it is that the excellency of the power might be of God and not of man.

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The whole number of Seamen has been estimated, at more than two millions. It appears from the Christian Herald, that there are now in the world, 67 Bethel Unions, 33 Marine Bible Societies, and 15 Churches and floating Chapels, consecrated to the spiritual interests of Seamen; and when we reflect that boarding houses have also been established for their improvement—that Savings Banks are beginning to be instituted for them, and that the very haunts of moral pollution, which to the disgrace of our cities, have been tolerated as the *necessary receptacles* of Seamen, are beginning, in many places, to be broken up, we may certainly take courage and look forward to the time, when the abundance of the Sea shall be converted to the Lord.

Various documents might be produced, to show that these anticipations are neither visionary, nor unseasonable. In this country, as well as in Europe, there is an increasing interest manifested in the cause of Seamen. Their moral character is evidently improving, and many of them have become hopefully pious. But we have in our hands a little Tract (No. 11—Notices of the proceedings of The Liverpool Seamen's Friend Society, and Bethel Union) that places them in a still more interesting point of light. Among the incidents detailed, we shall mention but one.

A pious Seaman, after a voyage from England to the island of St. Lucia, sought on the Lord's day for a place of public worship, where he might unite with the people of God, in returning thanks for his safe arrival—but no such place was to be found. After much inquiry, he found a single, solitary Christian, who had long been considered by his companions, as a backslider from his profession. The man was a soldier; and when the sailor met him on his errand of mercy, he melted into tears of contrition, acknowledged his fault, and assisted the sailor in collecting a few individuals to attend a prayer meeting. A scene so novel, readily drew numbers together. A second and a third meeting were appointed—seriousness ensued: The sailor distributed the few tracts in his possession, which were extensively circulated, and read with avidity. A sort of church fellowship was formed: and when the sailor left the Island; he gave them his bible, and had the satisfaction of seeing the seed sown and springing forth, for the upbuilding of a Protestant Church and Congregation.

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We regret that the Circular and resolutions of the New-York Colonization Society, were received too late for insertion in the present number. They shall appear in our next. Every thing that relates to this subject excites peculiar interest. Even those who are unfriendly to the leading objects of Christian enterprize, are in many instances, beginning to feel and to acknowledge the claims of Africa; and we cannot but hope that both our country and England, will yet become distinguished as the liberators and protectors of a race of beings, to whose bonds of oppression they have but too long contributed.

The New-York Colonization Society, urge the expediency of the extensive formation of auxiliaries; and we are glad to see that a proposal is made for taking up collections on the ensuing 4th of July, to assist in extending the blessings of liberty and civilization to the coloured people of our country. This is a proposal every way worthy of being extensively carried into effect, by the citizens of a free and enlightened community.

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An original article on the subject of "*Dancing*," contains some good remarks—but it is too long and too imperfectly written, to admit of insertion.

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*Explosion of the Ætna.*—Most of our readers will have heard of the dreadful explosion of the boiler of the steam-boat Ætna, on her passage from Brunswick to New-York. The exact number of lives that are lost, had not been ascertained when the latest accounts were given; but the number was supposed to be more than 20. The following circumstances are mentioned in the National Advocate.

"We understand that Mrs. Job Furman, her daughter Mrs. Messerole, neice, from New-York, and sister, were instantaneously killed. Three persons jumped, or were knocked overboard, and were drowned.

"A woman by the name of Nancy Dougherty, was brought to the Hospital, and is since dead, and a child of five years old, which she had in charge, the parents of which were waiting for it, was also killed.

"A woman by the name of Letty Taylor died in the Hospital, and the following persons are now lying in a dangerous situation:

"John Winters, a coloured man, belonging to Philadelphia; Alexander Cromwell, do. John Gibbons, black, Jamaica; Ann Thomas Bradun, Delaware, and Mr. Michael Eckfield, of Philadelphia, were passengers, and both badly scalded, but not dangerously.

"The Ætna was torn to peices by the explosion.—the Captain was but slightly injured.—Thus has an awful calamity occurred from *high pressure* in steam boats."

Other accounts mention that three or more individuals belonging to one family in New-York, who were returning from the funeral of a deceased relative, were among those instantly killed; Yet it seems that a youth of thirteen who was lying on the boiler when the explosion took place, escaped without injury. The account, states that he was thrown into the air, and that he fell into the vacuum of the boiler the next instant after the explosion took place, from which he escaped uninjured!—So true it is, that, our lives are at the entire disposal of an overruling Providence.

# Religious Intelligence.

*From the Missionary Herald.*

SANDWICH ISLAND MISSION

We have at length received from the Sandwich Islands, an account of the voyage of the last reinforcement of the mission, with some other communications, which were noticed in our last number, p. 110, as having been forwarded from Hanaroorah, on the 17th of June. Extracts from these communications may be expected in our next. For the present we can only say, that the voyage was prosperous, & that all arrived in safety. They came in sight of Owyhee, on the 24th of April, and cast anchor in the roads off the bay of Hanaroorah on the morning of the Sabbath, April 27. They were welcomed with joy, not only by the missionaries who were waiting for fellow labourers, but also by the natives, who, though their hearts are not yet subdued to the obedience of the gospel, receive with great cordiality the messengers of salvation.

We have also been favoured by a friend with the perusal of a letter from Mr. Chamberlain, dated Nov. 10, and received by an arrival, which, we are ignorant from what cause, has yet brought no intelligence directly to us. From this letter, we make the following extract.

"Already is heard "the sound of the church-going bell:"—Already are seen multitudes flocking to the house of God;—Already has been gathered, as we hope, some fruit to eternal life. The death of one of the heads of the nation furnished those who are best acquainted with her, and those who witnessed her decease, much reason to believe that she died in the faith of Christ, and has gone to experience the blessedness of those who turn from Satan unto God. I refer to Keopuolani (Ka-o-poo-o-lah-ne) the mother of the king, who recently died at Lahinah on Mowee.

Mr. Chamberlain states that one new station, in addition to that at Lahinah, had been established, and that some of their number were waiting only for a passage, to enter upon a third.

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A postscript of a letter from the Rev. Mr. Stewart, one of the Missionaries to the Sandwich Islands, to the Editor of the Ch. Ad. for May, contains a notice of the first Christian marriage among the Chiefs of this nation.

"The king's mother died about a month since, and was buried in the christian mode instead of their former heathenish abominations; and her husband, on Sunday last, was married according to the Christian institution, to ONE wife, and to have her ONLY. As both persons are the particular patrons of the station at Lahaina, it would please me to have the death and marriage both published in the Christian Advocate; and if you please, in some of the papers of the city.

DEATH.—"Died at Lahainia, on Maui, one of the Sandwich Islands, Sept. 16th, 1823, KE-O-PU-O-LA-NI, mother of the present king RIHORIHO, aged 45 years. She was the particular patroness of the Missionary station at Lahaina, under the direction of the Rev. Messrs. Richards and Stewart; was a hopeful convert to the Christian faith, and received the ordinance of baptism before her death."

MARRIAGE.—"Married, in the Missionary Chapel, at Lahaina, Maui, one of the Sandwich Islands, by the Rev. Mr. Richards, October 19th, 1823, HOA-PORI, a chief of high rank, to KA-LA-KU-A, (KA-NI-O) one of the queens of the late king TA-ME-A-ME-A, and mother of the present favourite queen KA-ME-HA-MA-RA,—KA-NI-O, until late, was the common name of KALAKUA. The chiefs have as many names as a Spanish grandee has titles."

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LETTER FROM MR. FISK.

We copy from the Northampton Oracle, the following extract of a letter from Rev. Pliny Fisk, missionary in Palestine, to his brother in this country.

Mount Lebanon, Palace of the Emir Beshir, July 17, 1823.

Dear Brother,—I slept last night for the first time on the lofty, rugged, and rocky mountains of Lebanon. We came yesterday from Beyrout to this place, riding ten hours on asses, across high and precipitous elevations and deep, stony vallies. We came here to visit the Emir Beshir, the Prince of the Druses and Christians who inhabit these mountains. He is almost a king, though he is subject to the Grand Seignor; and also under the Pacha of Acre. The office is hereditary in his family. They were formerly Mahomedans: but they have embraced Christianity, though they still keep up the appearance of Mussulman when among the Turks. We have had an interview with him to-day, and he has given us a letter to visit the different places in the mountains and reside, to learn Arabic, wherever we please. We intend to spend the summer in these parts. Brother King is with me, and we occupy a room in the palace of the prince, who has sent us word, since we saw him, that we are at liberty to remain in his palace, if the place suits us, for ten or fifteen days, or as long as we like. The palace is an immense stone building, containing yards, houses, &c. It stands on a high hill, by the side of one of the deepest vallies I ever saw. When you stand in the valley, the mountains seem to rise to the clouds; and when you stand on the hill, on either side and look downward, the valley presents a frightful precipice. There is but little earth on the rocks, of which the mountains are composed; yet much of the ground is cultivated, and you see a great variety of gardens and fruitful spots, and a multitude of olive and fig-trees, also mulberry trees which are cultivated for the support of silk worms. It is wonderful to see what labour is bestowed on some of the mountain sides to fit them for cultivation. Stone walls are built at short distances from each other, parallel with the base of the mountain, and the earth is scraped into the hollows until it is level with the top of the wall, on which are planted trees, shrubs, and vegetables; and in this manner the mountains are formed into offsets or steps."

"The mountains are not covered with forests as in America, and you see only a few small pine trees here and there.

"We anticipate the time when the inhabitants will be instructed in true christianity; and if it should please God to pour out his Holy Spirit upon them, they will then be a happy people. Pray, dear brother, that this may take place soon, and that a blessing may attend the feeble efforts of your unworthy but affectionate brother.

PLINY FISK.

BRAINERD.

The mission family at Brainerd has of late, been much afflicted with sickness. The Corresponding Secretary of the Board writes from that place, under date of March 25,—

"The members of the mission family are as well at present as they have been for several months. Still there is much sickness among them. Mr. Hoyt has not been able to leave his room since December, and a great part of the time has not been able to turn himself in bed. Mr. Ellis has been quite deranged a part of the time, for months, and is quite feeble.—Mr. Blunt is confined by sickness, and has been since December. Several of the women are also in a very poor state health.—*Herald.*

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*West Indian Slaves.*—The Liverpool Courier of March 24th, gives the following views of the English government on the melioration of the condition of the slave population of the colonies.

"The outline of the projected improvements is this. The abolition of the punishment of female slaves by the whip. As to males, the whip is no longer to be borne by the driver into the field, nor employed as a stimulant to labour, but used only in punishment of misbehaviour, *proved* and *recorded*. Provision is to be made for the religious instruction of slaves, by the establishment of two Bishoprics, with an additional number of Clergy. Provision is to be made for regular and legal marriages. In the sale of slaves, families are not to be separated, and the property of the slave is to be protected by law. Savings banks are to be established, to receive the deposits of the slave, and proper guards for their safety. The testimony of slaves, who have certificates of their religious instruction from a minister, is received in all cases, when the masters' immediate interests are not concerned, and in all criminal cases, except when the life of a white person is involved. The slave is to be allowed to purchase his own manumission or that of his wife or children.

## SUMMARY.

*Presbytery of Ohio.*—This Presbytery held its annual meeting, in April, and received Reports from the churches, which did not afford a flattering view of the state of religion within their bounds. A committee was therefore appointed to inquire what means should be adopted by the Presbytery, to promote an increased attention to religion. This committee reported several resolutions, the substance of which is, that the pastors and churches meet for social prayer, on the first Thursday of May; that the ministers and elders meet by themselves on some other day, to seek the blessing of God upon the officers of the churches; that it be recommended to the communicants in all the churches to observe a day of fasting and prayer; that all baptized persons, not communicants in the churches, be invited to meet with the minister and elders for prayer and council; that all persons of the above classes, who are at variance, be earnestly and affectionately entreated to be reconciled to one another. These measures were adopted with great unanimity.

*A good Example.*—The members of the *Female Bible Class*, and other ladies of the *Rutger-street church*, in this city have, within the current year, by their own voluntary liberality, constituted their pastor a *member for life* of the *New-York Religious Tract Society*—of the United *Foreign Missionary Society*—and of the *Presbyterian Education Society*—And also a *Director* for life, of the *United Domestic Missionary Society!* Christians, do you approve of this? Go and do likewise.—*Tatler.*

There are said to be now 3,500 Priests in France—and 4,000 religious establishments.

A Catholic bible society is about to be formed at New-Orleans. Rev. father Antonio de Sedella is one of its most ardent friends and patrons.

*Gottingen University.*—The number of students at present in Gottingen, is 1419. Among them are four princes,—the prince of Brunswick, the prince of Leinsingen, and the two princes of Solms.

The General Association of Massachusetts is to hold its annual session in Ashfield, on the 22d of June next.

*New England Conference.*—The New England Conference is to hold its annual meeting in Barnard, Vermont, on the 22d of next month.—*Zion's Herald.*

The Trustees of *Sanderson Academy*, Massachusetts, give notice to Directors of Education Societies, & all others concerned, that Beneficiaries will be aided in their preparatory studies for College, in that Seminary, *free of tuition*. Convenient boarding, from $1,00 to $1,-25, per week.

Three boys, 12 or 14 years old, were lately sentenced by the Police Court in Boston, to 24 hours imprisonment for a *breach of the Sabbath*.

The donations from the Friends in England, to the Greeks, are expressly for the benefit of the distressed, and not for the purpose of carrying on war.—*Bost. Tel.*

*Liberality.*—Mr. Sheldon Clarke of Oxford, in addition to his late donation to Yale College of five thousand dollars, has given one thousand more, to be appropriated to the establishment of a scholarship.

*Generosity.*—We learn, says the Boston Telegraph, that a gentleman of this city, has generously presented to the College at Amherst, an *excellent bell*, of 800 pounds weight, at a cost of three hundred dollars.

The Treasurer of the Trustees of the General Assembly of the Presbyterian church, acknowledges the receipt of $835, for their Theological Seminary at Princeton, during the month of April.

The receipts of the *American Tract Society*, in the month of April last, were $294,99.

## DONATIONS.

The following donations were alluded to in Rev. Mr. Squier's communication in the last Recorder.

*Donations in cash and notes.*

| | | | |
|---|---|---|---|
| | Abner Adams, | E. Bloomfield, | $25 00 |
| | Anson Munson, | do | 10 00 |
| | Amos Bronson, | do | 20 00 |
| | Ide Pixley, | do | 8 00 |
| | Benjamin Garys, | do | 10 00 |
| | Joseph Adams, | do | 10 00 |
| | Timothy Buel, | do | 10 00 |
| | Heman Beebee, | do | 10 00 |
| | Jonathan Smith, | do | 20 00 |
| | Jonathan Hawley, | do | 10 00 |
| | Bani Bradley, | do | 10 00 |
| Rev. | Julius Steele, | do | 8 00 |
| | Micah Brooks, | do | 20 00 |
| | Dianthe Norton, | do | 6 00 |
| | Hector Gaylord, | do | 3 00 |
| | *Martha Norton, | do | 5 00 |
| | *Israel North, | do | 2 00 |
| | *Daniel Rice, | do | 5 00 |
| | *Esther Thompson, | do | 3 00 |
| | *John Doud, | do | 3 00 |
| | *Ashmun Bebee, | do | 5 00 |
| | *Silas Egleston, $3; on transfer $2, | | 5 00 |
| | *R. Humphrey, | do | 5 00 |
| | *Loring H. Bronson, | do | 2 00 |
| | *Azariah Beckford, | do | 1 00 |
| | *J. Henry Bacon, | do | 5 00 |
| | Jeremiah Fisher, | Bristol, | 2 00 |
| | George Codding, | do | 50 00 |
| | John Sears, | do | 5 00 |
| | Chester Wales, | do | 2 50 |
| | James Gooding, | do | 5 00 |
| | Elisha Parish, | do | 10 00 |
| | A. B. Lawrence, | do | 3 00 |
| | *Wm. I. Codding, | do | 2 00 |
| | *Daniel Taylor, | do | 2 00 |
| Rev. | A. D. Eddy, | Canandaigua, | |
| | (D. C. Lansing, Agent.) | | 60 00 |
| | Nath. W. Howell, | do | 65 00 |
| | [$37 50, on former subscription.] | | |
| | Francis M. L. Phelps, | do | 50 00 |
| | *John Greig, | do | 50 00 |
| | *Israel Chapin, | do | 25 00 |
| | *Jasper Parish, | do | 20 00 |
| | *Susan Hart, | do | 5 00 |
| | James Smedley, | do | 15 00 |
| | Thaddeus Chapin, | do | 25 00 |
| | Walter Hubbel, | do | 30 00 |
| | James Sibley, | do | 15 00 |
| | H. P ——, | do | 21 50 |
| | *Israel R. Hall, | do | 5 00 |
| | *Jeremiah Atwater, | do | 10 00 |
| | *Lad, (3 years old,) | do | 6 |
| | *Cash, | do | 1 00 |
| Also rec'd of | J. D. Bemis, | do | |
| | (on sub. of S. H. Cox.) | | 20 96 |
| | Ladies, | do | |
| | (towards completing a room in the Seminary.) | | 4 25 |

* The sums annexed to those names marked with asterisks are paid.

(*To be continued.*)

## ORDINATIONS & INSTALLATIONS.

ORDAINED, April 13, over the Pacific Congregational Church and Society in Providence, Rev. Elam C. Clark. April 28, Rev. Alexander Phenix, over the second church and society in Springfield, Mass. Rev. Jacob Cummings, recently, over the Congregational church in Strathan, N. H. April 14, Rev. Ambrose Edson, over the first Trinitarian church and society in Brooklyn, Conn.

INSTALLED, on the 27th ult. Rev. Prince Hawes, over the Evangelical Congregational church in South Boston. On the 6th inst. Rev. James M'Elroy, over the Scotch Presbyterian church in Cedar-street, New-York.

# Literary & Scientific.

Mr. Peel has announced in the House of Commons, that the manuscript of Milton, recently discovered, the nature of which is to furnish proofs of the truth of the Christian religion, was about to be published under the auspices of the King.

*Public American Library in London.*—We learn by the N. Y. Evening Post, that a bookseller in London, has established a public library, containing American books and newspapers. This establishment must be of great advantage to the literary intercourse between the two countries: and we hope, will prove the means of diffusing more correct information relating to America, than is possessed, at present, by those whose learning and talents give the tone to public sentiment in England.

An Essay on Faith, by Thomas Erskine Esq. author of "Remarks on the Internal Evidences of the truth of Revealed Religion," has been recently republished at Philadelphia, from the English Edition.

The first number of the Atlantic Magazine has just been published by Messrs. Bliss & White, of New-York. It is to appear monthly, and to be devoted to American Literature and Science.

*Gas Lights.*—Professor Olmsted, of the University of North Carolina, has ascertained that a fine illuminating gas may be obtained from cotton seed. The product of gas from a bushel of seed, is more than double the average product of the same quantity of New-Castle Coal, and greatly exceeds that in illuminating power. It partakes of the purity and splendour of gas from oil, with which substance indeed, this seed is known to abound.

# POLITICAL.

## FOREIGN.

Mr. Canning, in a debate in the British House of Commons on the monied concerns of the nation, speaks of the *bankers of the metropolis, as "the true Lords of Europe."* He says, that they furnish arms for contending armies and fleets to fight against each other; and that "at this moment, there is scarcely a power in Europe that does not look for resources to the exchequer of the British Exchange." He adds:—

"Let Ferdinand himself, to-morrow, show signs of strength, and a determination to fit out an armament, and the troops and fleets of Spain, raised by British capital, will sail from your ports, to strangle infant liberty in South America. (Hear!) I defy you to prevent it, and I defy you to show any thing in the morality of late pecuniary transactions to insure you against such an event."

A motion in the House of Lords on the the subject of addressing the King in favour of South American independence, was lost by a considerable majority.

The Slave Trade bill had passed both Houses of Parliament, and had received the King's assent.

Advices from Madrid, state that an order has at length been published, granting a general pardon to all the military of the Constitutional armies, with an exception that none of them are to reside at Madrid, nor to inhabit the royal palaces. A civil amnesty was said to be under consideration.

By the Treaty signed between France and Spain, on the 9th of Feb. last, it was stipulated that the French troops should evacuate the Spanish territory on the 1st of July next, unless the Allied Powers should decide the contrary. It was understood, however, that Ferdinand himself, would solicit their stay.—*Globe and Traveller.*

Portugal is in a disturbed state on account of the assassination of the Prime minister. The second personage in the kingdom is suspected of having committed the crime.

The English papers mentions that "Ali Pacha" who is reported to have declared himself Independent of the Porte, is said to have upwards of 100,000 stand of arms, with large supplies of ordinance stores, which he imported from England 18 months ago; he had also the chief of the Druses from Mount Lebanon, under his protection at Cairo, and was, through his influence, enlisting the Arabs of that country.

Intelligence from Greece has been received to the 3d of March. The citadel of Corinth had been amply provisioned, and a manufactory of gunpowder established at Tripolitza. But what is still more promising for the future welfare of Greece, is the foundation of six schools, on the Bell and Lancasterian plan, at Tripolitza, Mistra, Caritene, Gastonni, Calamata, and Phanara, where large numbers of the people received instruction, and profited so rapidly as to cause a triumphant anticipation, that in a short period there would remain no *Analphavitos*, or unlettered man, throughout the Chersonesus of Pelops. In the vicinity of Missilonghi, Colonel Stanhope had established a Military College and Hospital, and Prince Mavrocordate a Lancasterian school.

The news from Epirus is equally favourable. Arta has fallen into the hands of the Greeks, and the insurrection of the Pacha of Scodra against the Ottoman authority is confirmed. Of the same gratifying nature is the intelligence from Hydra, by which we learn, that the declaration of independence by the Pacha of Egypt, had been followed by the withdrawal of his troops from the strong fortress of Crete, thereby leaving the whole island in the possession of the Greeks.

The Duke of Cambaceres died at Paris, March 9th.

The Cardinal Gonzalvi died lately at Rome much lamented:—also in England, Lenfriere, author of the Classical Dictionary.

## DOMESTIC.

CONGRESS.—We mentioned in our last, that Mr. Edwards, lately appointed Minister of the United States to Mexico, had made some serious charges against Mr. Secretary Crawford. The House it seems have taken up the subject, and sent a messenger after Mr. Edwards to cause him to return and substantiate his charges, if *this is in his power;* but as he had arrived as far as Cincinnati, Ohio, by the first of May, it seems doubtful whether he will be overtaken in season to admit of his return during the present session. Mr. Crawford has prepared his defence, which is at least *satisfactory to his friends.*

The Tariff Bill has passed with amendments from the Senate to the House of Representatives and *back again*, since our last was issued. Business goes on briskly within the few days past: an adjournment may be soon expected:—as soon as the 25 or 26 of this month the National Intelligencer says.

*Public Lands.*—Between the years 1797 and 1819 the United States sold public lands to the amount of 44 millions of dollars. These lands were mostly purchased of the Indians at a low rate.

There are between five and six hundred hands engaged at present on the Chesapeake and Delaware Canal, and preparations are making to increase the number to fifteen hundred.

A canal boat 75 feet in length, 13 1-2 feet wide, and 36 tons burthen, passed through the State of New-York, and arrived a few days since, at Patterson, N. J. from Lake Champlain.

Washington College is at length located in Hartford.

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*Longevity.*—The Petersburg (Russia) Gazette in the report of deaths, for the year 1821, gave 742 persons over 100—221 over 105—120 over 110—78 over 115—19 over 120—16 over 125—and 5 over 130 years. One individual is reported to be between 145 and 150—another between 150 and 155.

*Great Improvements* are going on in London, according to a letter from a gentleman in that city. He says—we are to have steam frigates, cannon and all to go by steam—stage coaches are lighted with gas—chickens are hatched by steam in 21 days—French and German is taught with such rapidity, as to enable one to read in those languages in 48 hours—children are to be taught upon a new plan, by which their evil propensities are to be forever cured.—The national debt is to be paid off—by steam too, probably.—*Bost. Tel.*

## POETRY & MUSIC.

"Kindled only at the skies."

*To the Editor of the Western Recorder.*

SIR,—Four of the lines of an indifferent stanza, set to an agreeable little tune of Mozart's, have always pleased me for their pious simplicity. As the tune is also a favourite, I have taken the lines for the theme of the following effusion, which I hope may not prove unacceptable to the lovers of sacred minstrelsy.

Y. Z.

"Gently Lord, O, gently lead us
"Through this lonely vale of tears,"
Through the changes Thou'st decreed us,
Till our last great change appears.
"O refresh us with thy blessing,
"O refresh us with thy grace,"
Through thy mercies never ceasing,
Fit us for thy dwelling place.

Gently by thy Spirit lead us,
When afflictions mark our path—
With the bread of Heaven feed us—
Visit not our souls in wrath.
"O refresh us, &c.

When temptation's darts assail us,
When in devious paths we stray,
Let thy goodness never fail us,
Lead us in thy perfect way.
"O refresh us, &c.

In the hour of pain and anguish,
In the hour when death draws near,
Suffer not our hearts to languish,
Suffer not our souls to fear.
"O refresh us, &c.

When this mortal life is ended,
Bid us in thine arms to rest,
Till by angel bands attended,
We awake among the blest.
Then refresh us with thy blessing,
Then redeem us through thy grace,
Then shall praises never ceasing
Echo through thy dwelling place.

### THE CONCERT.

*"Wherever I have heard*
*"A kindred melody, the scene recurs."*

Twenty years ago, the music cultivated in this district of country, was of the very worst American kind; and, excepting the labours of Mr. Olmsted, who was then commencing the work of a successful pioneer, nothing had at that period been done, towards producing a change of style. The opening of the Concert at Clinton, on the 11th instant, with the fine little tune of Strafford, brought to mind the lamented author of the latter, as the individual whose powerful influence was early and successfully exerted in the work of reformation.—Though then a distinguished classical scholar at the head of the first Academic institution in the country, he did not hesitate to take an active and responsible part in the Church Music in the village; and his enthusiasm in the undertaking, was equalled only by his acquirements in the art. The inflence of his example is still felt; and the very few specimens of composition that he permitted to survive him, will continue to be cherished as chaste effusions, admirably adapted to the end for which they were designed.

Nor was the late Proffessor N. the only person brought to mind on the 11th inst. It was in the Church at Clinton, that the late venerated President of Hamilton College, used to mingle with the worshippers, and kindle his devotions in the music of the sanctuary. It was here that he occasionally delivered the messages of salvation; and it was here, too, that his funeral services were solemnized; and the Oneida Musical Society, whose presiding officer he had been, were then present among the sincere mourners for his loss.

Clinton, for a number of years stood foremost in the work of improvement; and the individuals of that Society have since been seldom equalled for zeal, stability and perseverance. It was through the influence of their example that a county association was formed, and continued till it was superceded by a larger association, embracing several of the most populous villages of the Western District.

And such will always be the influence of example, where individuals of distinction, become thoroughly engaged in the undertaking. The progress of improvement under such circumstances may sometimes prove slow, but in the end it is sure to be irresistible. Taste, perhaps, can never be suddenly superinduced; but its progress may be much accelerated; and on the 11th instant, it was peculiarly gratifying to perceive, from the performances of the evening, as well as from the numerous, respectable and delighted audience who witnessed them, that the society, where the process of our musical improvement originated, had lost nothing of its former diligence, ardour and perseverance.

Several of the amateurs from Utica, were present and assisted in the performances; and the latter, to say the least, were highly creditable to the individuals engaged, especially so, to Mr. C. the able instructer and leader of the choir.

### LUTHER'S OPINION OF MUSIC.

"Music" says Luther, "is one of the fairest and most glorious gifts of God, to which *Satan is a bitter enemy;* for it removes from the heart, the weight of sorrows, and the fascination of evil thoughts. Music is a kind and gentle sort of discipline; it refines the passions and improves the understanding. I always loved music, "he adds, "and would not for a great matter be without the little skill which I possess in the art."

Was Luther wrong in his opinions and feelings? or has Church Music degenerated in later times? A little inquiry into the history of the reformation, will enable us to give a satisfactory answer to these queries.

At once laying aside the insipid music of their earlier predecessors, and rejecting the more elaborate specimens of the *plodding artists* of the age, the reformers selected such melodies as were at the same time chaste and simple; and adapted to the taste and feelings of the worshippers. Schools were instituted, the pious became actively engaged as cultivators, and the expressiveness of themusic was extensively felt and acknowledged. The singing of psalms and hymns was every where heard throughout the dwellings and fields of the protestants, and the numbers engaged in a single band, sometimes amounted to several thousand. Such was the management, and such the zeal and the success of the individuals whom we still count it our privilege to honour and to imitate: but the unhappiness is, that, drawing wrong inferences from the precedent, we neglect those circumstances which are most material to be observed; and adhere to others with a sort of *literal* exactness which almost deprives them of significancy.

We are happy to learn that the Musical Society of Philadelphia, are about to erect an elegant edifice for their purposes, to cost $20,000.

### COWPER'S LETTERS.

Since our last number was issued, Cowper's Letters have fortunately come to hand. It is our business to *consult* books, rather than *read* them; nor can we think of adding any thing by our own remarks to the distinguished reputation of the author of this interesting volume. We choose rather to cite the observations of an eminent writer, especially, as by so doing, we shall comply with the request of one of our respected correspondents.

The Rev. Robert Hall of Leicester, (Eng.,) writes thus to the Editor of the volume.

"I have always considered the letters of Cowper as the finest specimen of the epistolary style in our language; and *these* appear to me of a superior description to the former, possessing as much beauty with more piety and pathos. To an air of inimitable ease and carelessness, they unite a high degree of correctness, such as could result only from the clearest intellect, combined with the most finished taste. I have scarcely found a single word which is capable of being exchanged for a better.

* * * * *

"Literary errors I can discern none.—The selection of words and the structure of the periods are inimitable; they present as striking a contrast as can well be conceived, to the turgid verbosity which passes at present for fine writing, and which bears a great resemblance to the degeneracy which marks the style of Ammianus Marcellinus, as compared to that of Cicero or of Livy. A perpetual effort and struggle is made to supply the place of vigour; garish and dazzling colours are substituted for chaste ornament, and the hideous distortions of weakness for native strength. In my humble opinion, the study of Cowper's prose may, on this account, be as useful in forming the taste of young people as his poetry."

* * * * *

"That the letters will afford great delight to all persons of true taste, and that you will confer a most acceptable present on the reading world by publishing them, will not admit of a doubt."

The letters are written on various subjects; but, the following will prove particularly acceptable to the Christian Reader: Alluding to the "*Life of Miss Cunningham*" the author thus expresses himself in a letter to Mr. Newton.

"Your history of your happy niece is just what it should be,—clear, affectionate, and plain; worthy of her, and worthy of yourself. How much more beneficial to the world might such a memorial of an unknown, but pious and believing child, eventually prove, would the supercilious learned condescend to read it, than the history of all the kings and heroes that ever lived! But the world has its objects of admiration, and God has objects of his love. Those make a noise and perish; and these weep silently for a short season, and live forever. I had rather have been your niece, or the writer of her story, than any Cæsar that ever thundered."

In a letter of an earlier date, he thus alludes to the death of Miss C.

*To the Rev. John Newton.*

MY DEAR FRIEND,— Oct. 16, 1785.

"To have sent a child to heaven is a great honour and a great blessing, and your feelings on such an occasion may well be such as render you rather an object of congratulation than of condolence. And were it otherwise, yet, having yourself free access to all the sources of genuine consolation, I feel that it would be little better than impertinence in me to suggest any. An escape from a life of suffering to a life of happiness and glory, is such a deliverance as leaves no room for the sorrow of survivors, unless they sorrow for themselves. We cannot, indeed, lose what we love without regretting it; but a Christian is in possession of such alleviations of that regret, as the world knows nothing of. Their beloveds, when they die, go they know not whither; and if they suppose them, as they generally do, in a state of happiness, they have yet but an indifferent prospect of joining them in that state hereafter. But it is not so with you. You both know whither your beloved is gone, and you know that you shall follow her; and you know also that in the mean time she is incomparably happier than yourself. So far, therefore, as she is concerned, nothing has come to pass but what was most fervently to be wished. I do not know that I am singularly selfish; but one of the first thoughts that your account of Miss Cunningham's dying moments and departure suggested to me, had self for its object. It struck me she was not born when I sank into darkness, and that she is gone to heaven before I have emerged again. What a lot, said I to myself, is mine! whose helmet is fallen from my head, and whose sword from my hand, in the midst of the battle; who was stricken down to the earth when I least expected it; who had just began to cry victory! when I was defeated myself; and who have been trampled upon so long, that others have had time to conquer and to receive their crown, before I have been able to make one successful effort to escape from under the feet of my enemies. It seemed to me, therefore, that if you mourned for Miss Cunningham, you gave those tears to her to which I only had a right, and I was almost ready to exclaim, "I am the dead and not she; you misplace your sorrows."—I have sent you the history of my mind on this subject without any disguise; if it does not please you, pardon it at least, for it is the truth. The unhappy, I believe, are always selfish. I have, I confess, my comfortable moments; but they are like the morning dew, so suddenly do they pass away and are gone."

We shall only add the following, which contrasts the character of a poet with that of a faithful christian minister.

"Were I capable of envying, in the strict sense of the word, a good man, I should envy him, (Mr. Vens,) and Mr. Berridge, and yourself, (Mr. Newton;) who have spent, and, while they last, will continue to spend your lives, in the service of the only Master worth serving; labouring always for the souls of men, and not to tickle their ears, as I do. But this I can say—God knows how much rather I would be the obscure tenant of a lath-and-plaster cottage, with a lively sense of my interest in a Redeemer, than the most admired object of public notice without it. Alas! what is a whole poem, even one of Homer's, compared with a single aspiration that finds its way immediately to God, though clothed in ordinary language, or perhaps not articulated at all. These are my sentiments as much as ever they were, though my days are all running to waste among Greeks and Trojans. The night cometh when no man can work; and if I am ordained to work to better purpose, that desirable period cannot be very distant. My day is beginning to shut in, as every man's must, who is on the verge of sixty."

### CHURCHES IN BOSTON.

*Park-Street Church.*—The formation of this church was proposed near the close of 1808, and a subscription was opened for a place of public worship, Feb. 6th, 1809. The church was gathered Feb. 27th, 1809, and consisted of 26 members; who were received 21 by recommendation from other churches, and 5 by profession. The corner stone of the house for public worship was laid, May 1, 1809, and the house was consecrated on the 10th of January, 1810. Two years and five months elapsed, after the formation of a church, before the settlement of a pastor. During this period, the Rev. Dr. Griffin was the stated preacher. July, 31 1811, the Rev. Dr. Griffin was installed. In April 1815, at the request of Dr. Griffin, his pastoral relation was dissolved, by mutual council. In Sept. 1817, two years and four months from the time of Dr. Griffin's removal, the present pastor, Rev. Sereno E. Dwight, was ordained.

The whole number of persons who were received into the church from its organization in Feb. 1809, to July 1820, was 266: 121 by recommendation, and 145 by profession. The admissions to the church before July, 1820, were as follows;—at its organization, 26; after its organization, and before Dr. Griffin's settlement, 13; during Dr. Griffin's ministry, 93; after Dr. Griffin's removal, and before Mr. Dwight's settlement, 44; after Mr. Dwight's settlement, and before July, 1820, 35. Previously to July, 1820, 14 had died; 19 had been dismissed; and 4 excommunicated: leaving the number of members at that date, 229. During the remainder of the year 1820, ten persons were admitted; during the year 1821, fifty; during the year 1822, twenty-nine; during the year 1823, one hundred and seven; in March, 1824, thirteen; making the whole number admitted since its organization, four hundred and seventy-five.

*Union church, in Essex-street,* was organized June 10, 1822. The number of members embodied was twelve—sixteen other persons were added to the church before the close of the year 1822. Rev. Samuel Green was installed Pastor, March 26, 1823. During the year 1823, the church received forty-two members. In March, 1824, the church received twenty members. The total number of members now in the church is 90—Males 36—Females 54. Received by letter 62—by profession 28.

The *Old South Church*, received in 1821, 24 members: of whom, 10 were by certificate, and 14 by profession. In 1822, 23; of whom, 7 were by certificate, and 16 by profession. In 1823, 36; of whom, 17 were by certificate, and 69 by profession. In Jan. 1824, 15 by profession. Rev. B. B. Wisner, was ordained Feb. 21, 1821.—*Bost. Rec.*

### THEOLOGICAL SEMINARY AT AUBURN, N. Y.

The Theological Seminary at Auburn was established by the Synod of Geneva. It was incorporated by the Legislature of New-York in the year 1820. The present officers of the institution are Rev. James Richards, D. D. *Professor of Christian Theology:* Rev. Matthew L. R. Perrine, D. D. *Professor of Church History and Church Government;* Rev. Henry Mills *Professor of Biblical Criticism;* Rev. Dirk C. Lansing, *Professor of Sacred Rhetoric.* The three last of these were elected in May 1821, and inducted into office in October of the same year. The Professorship of Theology was endowed by a benevolent individual in the city of New-York, and the professor was chosen in September last, and inaugurated on the 23d of October.

The students, as appears from the last catalogue, are—Senior Class 6, Middle Class 4, Junior Class 10; Total 20. From the state of New-York 17, Massachusetts 2, New-Jersey 1. From Hamilton College 12, Williams College 2, Union College 1; not graduated 5.

The college edifice is of stone, 126 feet in length; consisting of a centre building 45 feet wide, and two wings, each 40 feet wide.

Tuition, room rent and furniture are gratuitous; board, exclusive of washing &c., one dollar a week. The cost of fire-wood will probably not exceed five dollars a year for each student.—*Missionary Herald.*

### SCRIPTURE ILLUSTRATION.

*"With long life will I satify him."*

As an illustration of this passage, a writer in the Christian Mirror, gives the ages, &c. of some of the prophets, apostles, and early fathers.

| | | | |
|---|---|---|---|
| Isaiah prophesied 54 years, | | Hosea " | 61 |
| Jeremiah " | 39 | Micha " | 43 |
| Daniel " | 73 | Elisha " | 66 |

"Paul, amidst unnumbered dangers, pursued his ministry about 34 years, and Peter about 40. The apostle John lived to the age of nearly 100.

| | | | |
|---|---|---|---|
| Polycarp lived 99 years, | | St. Jerome | 90 |
| St. Augustine | 76 | Grosseteste | 78 |
| Tho's a Kempis | 91 | Luther | 69 |
| Latimer | 84 | Knox | 67 |

The ages of these men will appear more remarkable, when we consider their boldness and intrepidity in declaring the messages of Heaven to those who hated them and were ready to take their lives.

"A few years since," says the writer, "it appeared from calculations that were made, that, the deaths among *ministers* who graduated at the several colleges in this country since 1730, were to the deaths among *all* that graduated, as one to two, and that the term of life is twice as great for a generation of ministers, as for a generation of *alumni*. The following is one instance among several. Out of 243 ministers who were graduated at Cambridge from 1780 to 1821, 35 had died; that is, one out of 7. Out of 1931 graduates, 425 had died, that is, in the proportion of one to 4 1-2.

"These facts," he adds, "present us an interesting idea of the influence of religion, and of the care of God over his people. I have no doubt that if, in any place, 1000 religious youth of 25 years of age were selected; and 1000 irreligious youth of the same age, and the average duration of their lives were ascertained; the lives of the religious youth would be found very considerably longer, on an average, than those of the irreligious. I should not be surprised if, in many places, they were found to live generally 10, or even 15 years longer.

"There are natural causes for the difference. The habits of the irreligious general tend to shorten life, and in many instances, occasion very premature death; on the contrary, the steady and temperate habits, and the moderation and calmness of feelings in christians, tend to prolong their days.

"The bible teaches us to expect such a fact. The welfare of Christ's cause, and the welfare of men's souls, are concerned in the preservation of the lives of his people.

"Though they may ardently long to enter into the bliss of heaven, yet that which is dearer to them than their own happiness, the glory of God in the salvation of men, makes it a blessing to live. With an opportunity of promoting the cause of Christ, they will often be gratified beyond their hopes. These promises of the bible will hereafter be performed with increasing fulness. "Yea, thou shalt see thy children's children, and peace unto Israel." "As the days of a tree, shall be the days of my people, and mine elect shall long enjoy the work of their hands."

### THE WORLD INCONSISTENT.

There is a generation of men that will praise and adore the saints in heaven, and afflict the saints on earth. So that, were those saints alive again upon earth, whom they so much honour now; I dare affirm that they would persecute them in their persons. Like the Jews, they can garnish the sepulchre of the righteous. Dissembling world! thy tongue embalms a dead saint, while thy hand strikes a wound into the living saints; thou canst praise God for those that are departed in the faith, and yet persecute the persons of those that will not depart from the faith. Oh, foolish inconsistent world! thou must needs condemn thyself, for thy praise hath left thy practice without excuse.—*Selected.*

### FAULT OF YOUNG PREACHERS.

Young preachers just come from the schools, are often tempted to fill their sermons with logical & metaphysical terms in explaining their texts, and feed their hearers with sonorous words of vanity. This scholastic language, perhaps may flatter their own ambition, and raise a wonderment at their learning among the staring multitude, without any manner of influence towards the instruction of the ignorant, or the reformation of the immoral or impious: these terms of art are but the tools of an artificer, by which his work is wrought in private; but the tools ought not to appear in the finished workmanship.—*Watts.*

### ANECDOTE.

The sin of profaneness, so lamentably prevalent in Christian countries, has often proved a stumbling block to the heathen. An individual to whom the glad message of Salvation had never been proclaimed, was one day listening to the conversation of two inhabitants of a Christian land: their lanuage was scarcely intelligible to him, but observing that one of them made frequent use of names and attributes belonging to a being infinitely superior to man, he approached him with reverence and begged "*an interest in his frequent prayers.*"

### CRANIOLOGY.

Professor Porson, was remarkable, for a strong memory, which was not so puzzling as the great perfection of his *other* faculties; for, to the utter confusion of all craniologists, on examination after death, it turned out, that this great scholar was gifted with the thickest skull that ever was dissected.—How his vast erudition could get into such a receptacle, was the only difficulty to be explained; but, when once in, it seems there were very *solid* and *substantial* reasons to prevent its getting out again.—*Lacon.*

*Want of Education.*—A grand jury of the County of Edgecombe, N. C. made a presentment concerning a public nuisance, to which *six* out of 18 jurors, made their *marks* in place of signing their names.—*Freeman's Journal.*

*Town of Liverpool.*—The London Morning Chronicle contains some statements to show that Liverpool is nearly equal in importance to London, as a commercial town, and that in a few years it will leave London far behind. The receipts at the Liverpool Custom House, for 1823, amounted to £1,808,402, which is more than a sixth part of the customs af all Great Britain and Ireland, and nearly three times the amount of those of the whole of Scotland.


### MEXICO ACADEMY.

THE Subscribers having been appointed a Committee to establish and superintend a School of the above description, hereby give notice that they have employed *M. W. Southworth* of Hamilton College, as principal instructor. The school was opened on the 15th of April instant, in the large and commodious brick Academy, in the town of Mexico, west of Wm. S. Fitch's store. Mr. Southworth is known to the public as a young man of talents, of literary attainments, and of unblemished moral character, and is recommended by President Davis as an approved and experienced teacher. He will instruct in the several branches of Literature usually taught in our Academies. As, in the present state of society, the importance of an education is admitted by all, the Committee deem it unnecessary to say any thing here, in favour of an institution of this character. By a faithful discharge of their duties, they flatter themselves that they shall be able to give satisfaction to the parents and guardians of all such youth as may be placed under their care.

Tuition—For Latin & Greek, $4,00 per qr.
For English studies, 3,00 per qr.

Books and Stationary will be furnished at the usual prices.

Good board may be had for $1 per week.

DAVID R. DIXON, SETH SEVERANCE,
I. ABELL, WM. WATKINS,
CHESTER HAYDEN, ELIAS BREWSTER,
WM. WILLIAMS, WM. S. FITCH,
OLIVER LEAVETT, *Committee.*

*Mexico, April 26th,* 1824. 0-tf.

BALLSTON SPA

### Female Seminary.

MR. L. BOOTH, who has been for nine years past, the Principal of the Albany Female Academy, proposes to open a Female Boarding School at the village of Ballston Spa, on the 28th of June next. Buildings are now erecting for this object, on an eminence a little south of the village; a situation, not only very pleasant, but perfectly healthful.

COURSE OF STUDIES, &c.

Orthography, Reading, Writing, English, Grammar, Arithmetic, and Geography with the use of the globes, will be taught at $5,00 per qr.

The foregoing, in connexion with History, in the three divisions of Common or General, Biblical, and Ecclesiastical, at $6,00 per qr.

Any of the foregoing, in connexion with Blair's Lectures, (in full,) such parts of Paley's Moral Philosophy as are suited to the condition of females, Kame's Elements of Criticism, and select parts of Natural Philosophy and Astronomy, at $7,00 per qr.

The Latin Language, though not making a part of the regular course, will be taught to such as desire it, at $5,00 per qr.

The above branches will be taught by Mr. Booth, the Principal.

Drawing and Painting will be taught by a lady, who is thoroughly skilled in those arts, at $8,00 per qr.

Music will also be taught by a lady, well acquainted with the science, and skilled in the art of performing, at $10,00 per qr.

The French Language will be taught, if desired, at $9,00 per qr.

That the mind of the pupil may not be too much divided in its attention to study, it is desirable that only a few of the above named branches be pursued at the same time: and particularly, that the substantial ones be first acquired, before the attention be directed to those which are considered merely ornamental.

Reports will be sent to the parents or guardian of each pupil, giving a faithful account of her progress in study, and of her general behaviour.

Board, including the use of room, bed, bedding, &c. and candles, at - 2 00 per. week.

Washing, at - - - 37 1-2 per doz.

A quarter will consist of 12 weeks.

A suitable deduction will be made to those who furnish their own room.

Twenty dollars in advance will be required at the time of entrance.

In regard to qualifications, &c. Mr. Booth begs leave to refer to the following gentlemen:

Hon. James Kent, late Chancellor N. Y. *New-York.*—Rev. Dr. Chester, Rev. Mr. Lacey, Rev. Mr. Ludlow, Rev. Mr. Weed, Hon. A. Spencer, late Chief Justice N. Y. Hon. John Savage, present Chief Justice N. Y. Hon. W. A. Dewer, Judge of 3d Dist. N. Y. John V. Henry, Esq. Saml. M. Hopkins, Esq. Gideon Hawley, Esq. Philip S. Parker, Esq. J. W. Yates, Esq. G. Y. Lansing, Esq. S. A. Foot, Esq. J. King Esq. A. Conklin, Esq. J. D. Hammond Esq. J. Porter, Esq. Register in Chancery, *Albany.*—Rev. Dr. Nott, President of Union College, *Schenectady*—John Knickerbacker, Jun. Esq. *Waterford.*—Hon. Samuel Young, Hon. John W. Taylor, Hon. James McCrea, Daniel James, M. D. *Ballston.*—Daniel Cady, Esq. *Johnstown.*—Hon. Morris S. Miller, *Utica.*—Hon. B. Green, Senator from the 7th Dist. *Wayne Co.*

Applications for admission may be made to L. Booth, and directed to Albany, till the last of May next; after which they must be directed to Ballston Spa.

The first term will commene on the 28th of June next.

### PHYSIC & SURGERY.

DOCT. I. N. MEACHAM, has taken into partnership JONATHAN DAY, M. D.—Doct. Day brings ample testimonials of character and qualifications:—Reference to D. W. Childs, E. Bacon, and J. E. Hinman, Esqrs. Mr. W. Clark, Dr. Hitchcock and Mr. A. Kasson.

Their Office is No. 36, Genesee St. next door to the Post-Office, where they will be happy to attend all calls in their profession, and are always willing to give the public the *best* evidence of their qualifications (viz.) *Successful Practice.*

*Utica, April 8,* 1824. tf.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

THE subscriber has just received from the New-York Auction Rooms, a large and complete assortment of *DRY GOODS,* which are offered at the most reduced prices for Cash, approved Paper, and most kinds of Produce.

(*Store No. 66, Genesee-Street.*)

EDWARD VERNON.

Utica, 20th Jan. 1824. 2—tf.



TERMS OF THE WESTERN RECORDER.

This Paper will be published once in two weeks, at the Store of Merrell & Hastings, No. 40 Genesee-St. one door west of the Post Office, where communications or orders for the Paper will be recieved. Price $1 50 cents, payable in advance, or $2, if paid at the expiration of six months.

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